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THE GOSPEL OF JOHN.

THEME

JESUS MANIFESTED AS THE SON OF GOD.

STUDIES

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¶ 3. Chapter 17: 20-26.

Division III. 20: 1-29. The Victory of the Resurrection.

REMARK.—Jesus is dead and buried. The preceding division has shown the apparent victory of his enemies, his real victory in the midst of defeat, at each step he showing himself master of the situation. The rage of his enemies overreached itself and rested on themselves, shaming them instead of him, while he rules even from the cross. The fuller realization of the victory not only in but after apparent overthrow is now to be described—a victory not over enemies only but also over the despair of friends.

§ 1. Chapter 20: 1-10.

1. The Scripture Material:

- 1) Vs. 1, 2. Early on the first day of the week Mary Magdalene, finding the stone removed from the tomb, tells Simon and the beloved disciple, The Lord has been taken away, we know not where.

- 2) vs. 3-5. Both run to the tomb; the other disciple, outrunning Peter, looks first into the tomb at the linen cloths lying, without going in.
- 3) vs. 6, 7. Peter follows, goes in, sees the linen cloths and the napkin rolled up by itself.
- 4) vs. 8-10. Then the other enters, sees and believes, for they did not understand the prophecy of his rising. So they return home.

2. The Resurrection discovered: Early on Sunday Mary Magdalene discovers that the tomb is open and brings word to Simon Peter and the beloved disciple that They run to the tomb, the latter reaching there first, but Peter following and leading the way into the tomb when they see The sight and they return home.

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *To Simon Peter and*, etc. (v. 2), (a) note who is made prominent (cf. also vs. 3, 6, 8), (b) did both live together?
- 2) *we*, who?
- 3) *believed* (v. 8), what? (a) the fact of the resurrection, or (b) in Jesus as the Christ in a fuller sense?

2. Connections of Thought:

For as yet, etc. (v. 9), (a) note connection, CBJ., (b) what particular Scripture is meant?

3. Literary Data:

- 1) *Did not run* (v. 4), (a) significance of this from the point of view of an eyewitness? (b) note other details in the same line.

4. Review:

The student may review points 1 and 2 as before.

4. Religious Teaching: *The Resurrection as a fact means to Jesus the fulfilment of the Father's promises and the consummation of his work for men. To a believer on Him it means the assurance of acceptance with God, the incentive to a new life, the power of attaining it, the certainty of a personal resurrection.*

§ 2. Chapter 20: 11-18.

1. The Scripture Material:

- 1) Vs. 11-13. Mary stands weeping and looks into the tomb; she sees two angels sitting and in reply to their question concerning her grief she says, Because I cannot tell where they have taken my Lord.
- 2) vs. 14-16. She turns and sees Jesus, but taking him to be the gardener replies to a similar question from him by saying, If you have removed him, tell me and I will take him away. He answers, Mary; she replies, Rabboni.
- 3) vs. 17, 18. He adds, Do not touch me for I am not yet ascended, but tell my brethren that I ascend to our common Father and God. She tells them of seeing the Lord and of these his words.

2. Mary Magdalene sees the risen Jesus: Mary Magdalene remains at the tomb weeping. Seeing two angels within she. . . . Turning about she meets one whom she supposes to be the gardener. Him she questions about Jesus. He reveals himself to her in saying "Mary," and she replies, "My Master!" Forbidding her to cling to him in adoration and affection, because he is about to ascend to the Father, he sends a message to

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Knew not* (v. 14), was this owing (a) to her preoccupation and grief, or (b) to the change in Jesus' appearance?
- 2) *touch me not* (v. 17), (a) lit. "be not touching me," i. e. cling to or handle me not, (b) with what feeling was Mary moved?
- 3) *I ascend*, cf. CBJ.

2. Connections of Thought:

- 1) *For I am not yet*, etc. (v. 17), is this (a) do not cling to me in admiration, (b) as though I was exalted to my heavenly glory, (c) "*for* I am not," etc., (d) but will soon ascend;—or (a) do not seek to renew the old forms of human intercourse and affection, (b) *for* though I am not yet ascended, (c) I will ascend soon, (d) and the old life is already essentially broken off.
- 2) *go unto my*, etc., i. e. (a) tell those who are still my brethren, (b) that I am not to stay, but to go away, (c) but it is to ascend to my Father and God, (d) who is yours also, (e) hence you will not be forgotten.

3. Manners and Customs :

- 1) *Garden* (v. 15), light on (a) Joseph's position, (b) villa life in Jerusalem ?
- 2) *in Hebrew* (v. 16), (a) i. e. Aramaic, (b) the common language of Palestine (c) used between Jesus and his disciples.

4. Comparison of Material :

She had seen, etc. (v. 18), (a) note the testimony of the Synoptics to Jesus' appearance to Mary, (b) why should she have been given to see him first?

5. Literary Data :

Which is to say, etc. (v. 16), note (a) light on nationality of writer, (b) character of readers?

6. Review :

With this additional material the student may review 1 and 2.

4. Religious Teaching : *Jesus appears first to the one for whom He had done the most and who seemed to need him the most. "John had love's insight. Mary had the want which love creates. John's insight taught him first to conclude that his Lord had risen; Mary's want brought her Lord first to her to satisfy it."*

§ 3. Chapter 20 : 19-29.

1. The Scripture Material :

Vs. 19. 20. That evening when the doors are shut for fear of "Jews," Jesus stands among them saying, Peace be unto you. They are . . .

2) vs. 21-23. He adds, Peace be unto you. I send you as the Father sent me. Breathing on them he says, Receive the Holy Spirit; as you forgive or retain sins, so are they forgiven or retained.

3) vs. 24, 25. One disciple, Thomas Didymous, who was absent and is told how they have seen the Lord says, I will not believe till I see and feel the nail prints and put my hand into his side.

4) vs. 26, 27. Eight days after Jesus comes through closed doors to the disciples with Thomas and says, Peace to you. Thomas, prove me as you said. Continue not in unbelief but believe.

5) v. 28. Thomas says, My Lord and my God.

6) v. 29. Jesus replies, You believe after seeing. Blessed are they who believe without having seen.

2. The disciples believe—even Thomas. At evening on Sunday Jesus stands in the midst of the disciples assembled He shows them that he is the same Jesus, now exalted as the Christ, and gives them power and their commission to preach forgiveness.

But Thomas Jesus removes his despair and calls forth exalted faith. He adds

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *Jesus came*, etc. (v. 19), (a) i. e. through closed doors, (b) light on his physical characteristics at this period?
- 2) *receive ye*, etc. (v. 22), what is the relation of this experience to that of Pentecost, (a) merely a foretaste or (b) here the reception of the Spirit for personal life, then reception for official life?
- 3) *I will not believe* (v. 25), is this (a) belief in the resurrection, or (b) belief in all that resurrection means, (1) the Messiah, (2) whose purposes are gloriously fulfilled?
- 4) *Thomas answered* (v. 28), did he accept the privilege Jesus offered him?
- 5) *my Lord*, etc., observe (a) whether it is an address to Jesus, (b) the significance of putting this incident at the end of this Gospel?
- 6) *yet have believed* (v. 29), what is the basis of their belief?

2. Connections of Thought :

- 1) *The disciples, therefore*, etc. (v. 20), i. e. (a) since Jesus showed them the marks of the wounds, (b) which showed he was the same Jesus, (c) who was glorified through suffering, (d) *therefore*, etc.
- 2) *vs. 22, 23*, note line of thought, (a) receive the Holy Spirit as the basis of personal life (enlightening and quickening), (b) and thus remit or retain sins (1) either by proclaiming the conditions on which God does this, or (b) by possessing the insight which enables man to do this absolutely, cf. CBJ.

3. Manners and Customs :

- 1) *Evening on that day* (v. 19), light on writer's method of counting the hours? CBJ.
- 2) *after eight days* (v. 26), cf. CBJ.

4. Comparison of Material :

- 1) Make a special study of the Resurrection material in this and the other Gospels with a view to organizing and harmonizing the details.
- 2) As a result of the comparison of the material of the Gospels relating to the last week of Jesus' life, formulate conclusions as to the following :
 - (a) how much does this Gospel omit?
 - (b) how much new material does it give?
 - (c) how explain the particular material given in it? (1) the writer intended only to supplement and correct the other earlier accounts,
 - (2) he had a special idea of his own to emphasise which governed the choice of material,

- (d) how far does the general purpose of the Gospel govern the special choice of material here and in what respects do the various sections and scenes fit into this special purpose?

5. Review :

The student may review and criticize the material of 1 and 2.

4. Religious Teaching: *We are to rejoice that the privilege is given us of accepting Jesus, not on what He appears to be to the eye of sense or even of reason, but on what He proves Himself to be to the earnest and honest spirit, seeking and accepting the truth and the life that are in Him.*

Résumé.

JESUS MANIFESTED AS THE SON OF GOD.

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- § 1. 18:1-11. In the Garden.
- § 2. 18:12-27. In the High Priest's House.
- § 3. 18:28-19:16. Before the Roman.
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DIVISION III. *The Victory of the Resurrection.*

- § 1. 20:1-10. The Resurrection Discovered.
- § 2. 20:11-18. Mary Magdalene sees the risen Jesus.
- § 3. 20:19-29. The disciples believe—even Thomas.

Part V. THE CONCLUSION AND APPENDIX.

REMARK.—The course of the manifestation of Jesus to men has been followed through to the end. His Divine life in a true humanity, his human life revealing the Divine, have been portrayed in a selection of striking and critical scenes and words. The purpose of the whole remains to be restated and some additional material bearing on the issue of the events completes the whole.

*Division I. 20:30, 31. Conclusion: Your Faith and Life, the End and Aim of this Gospel.***1. The Scripture Material:**

- 1) V. 30. Jesus did many other signs before his disciples, not written here.
- 2) 31. What is here is written that you may believe in Jesus as the Christ the Son of God and thus may find life in his name.

2. Your Faith and Life the End and Aim of this Gospel:

What has been written in this book has been selected from much that was done by Jesus before his disciples as “signs” of his manifestation of the Father. Its purpose is to arouse and deepen your faith in Jesus, the one whom we knew and saw; to convince you that he is the Messiah, the Son of God, and thus to secure for you, as you believe in him as the revelation of the Father, that life which is Divine and eternal.

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *Ye* (v. 30), who—believers or unbelievers ?
- 2) *may believe* (v. 31), is this (a) begin to believe, or (b) grow in depth and stability of belief ?

2. Connections of Thought :

- 1) *Many other signs, therefore* (v. 30), cf. CBJ.
- 2) *that Jesus is*, etc. (v. 31), cf. CBJ.

3. Literary Data :

- 1) Note characteristic words and style here.
- 2) Consider carefully (a) the limitations of the book's purpose as here indicated, (b) the scope of it, (c) the dominant religious element, (d) recall the outline and course of the book's progress in carrying this out.

4. Review :

With the aid of this material the student may review points 1 and 2.

4. Religious Teaching : *As the book is read, let it be distinctly remembered by us all that the great aim of it is accomplished, not when we understand the critical questions connected with it or the beauties of its style and mode of presentation, but as we realize more fully the faith and life of Jesus the Son of God.*

Division 2. 21:1-25. Appendix: The Work and the Worker.

REMARK.—While the Gospel has been rounded up and its purpose fulfilled, there is yet in the writer's mind a desire to add other material which, while not entering directly into the plan of the work, has yet an intimate relation to it—the following on of the thread of the Master's life into the future as He comes into fellowship with His earthly followers, especially with those who have in charge the destinies of His Kingdom.

§ 1. Chapter 21:1-14.

1. The Scripture Material :

- 1) Vs. 1-4. Jesus manifests himself again to seven of the disciples as they go a fishing at the sea of Tiberias. They have caught nothing all night, and Jesus, though unknown to them, stands at dawn on the shore.
- 2) vs. 5-8. He learns that they have caught nothing and at his bidding they cast on the right side of the boat and catch a multitude of fish. The beloved disciple recognizes the Lord and Peter . . . while the other . . .

- 3) vs. 9-14. There they see a fire and food prepared. When he bids them, Peter lands the net full of fish. Jesus invites them to eat and distributes the food, while they dare not ask who he is, really knowing. This is his third manifestation after his resurrection.

2. The Christ gives fish and food to His Servants: In the third manifestation of Himself to His disciples Jesus stands on the shore of the lake of Tiberias and They find that He has prepared a meal for them to which are to be added Invited but reluctant to accept, they are given food by Him, while they

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *Manifested himself* (v. 1), is this (a) simply "showed himself" as risen, or (b) manifested his glory?
- 2) *I go a fishing* (v. 3), is there (a) anything more than (1) an impulsive desire to be doing something, or (2) purpose to supply temporal wants—or (b) a feeling of discouragement and idea of returning to the old trade?
- 3) *knew not*, etc. (v. 4), is anything supernatural suggested?
- 4) *ought to eat* (v. 5), why ask what they had to eat, and not what they had caught?
- 5) *a fire*, etc. (v. 9), does it intimate that these came about miraculously?

2. Connections of Thought :

Jesus cometh, etc. (13), i. e. (a) v. 12 Jesus invites them to come and eat, (b) they hang back (1) though they know who it is, (2) yet after all doubtful and afraid to ask, (c) he comes to them and gives them food.

3. Manners and Customs :

- 1) *his coat* (v. 7), note garb of the fisherman.
- 2) *fire* (v. 9), cf 18 : 18 and observe additional details about food.

4. Historical Points :

Consider the meaning of this scene ; (a) is it merely a narrative of fact, another manifestation of the risen Jesus, or (b) is there a symbolical meaning in it (1) the failure of work apart from Jesus, (2) the success of those who obey Jesus, (3) he provides for their wants.

5. Literary Data :

one hundred, etc. (v. 11), (a) observe work of eye witness, (b) is there anything symbolical in the number?

6. Review :

The student may use this material in reviewing 1 and 2.

4. **Religious Teaching:** *The servants of the Christ need constantly to be re-assured that they who labor in His service with single hearted devotion shall both be sustained by Him and given real and abounding success in their work.*

§ 2. Chapter 21: 15-23.

1. The Scripture Material:

- 1) Vs. 15, 16. After eating, Jesus asks Simon twice, Lovest thou me? and when he answers, Yes, replies, Feed my lambs, tend my sheep.
- 2) vs. 17-19. Asked a third time, Simon in grief says, Lord as thou knowest all, thou knowest this. I do. Jesus repeats his former command and adds concerning his death, You girded yourself when young, but when you are old another shall take you where you would not. Follow me.
- 3) vs. 20-23. Peter turns and sees and says Jesus answers, If I wish him to wait till I come [not, He will wait and shall not die (as some thought), but if I wish him to wait] what care you. Follow me.

2. **"Feed my Sheep; Follow me:"** Jesus now reminds Peter of his recent fall by asking thrice, "Lovest thou me?" Peter humbly yet steadily replies, "I do," and is thrice bidden as a shepherd to care for the sheep, while the end of his life is hinted at in the words But he is rebuked for his curiosity about the future of the beloved disciple and bidden, "follow me, though I keep him waiting till I come."

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *More than these* (v. 15), what? CBJ.
- 2) *stretch forth*, etc. (v. 18), does this mean for (a) guidance, or (b) crucifixion?
- 3) *and what*, etc. (v. 21), (a) cf. marg., (b) i. e. "What is to become of him," (c) spirit of this question?

2. Connections of Thought:

- 1) *Jesus saith*, etc. (v. 15-17), i. e. (a) do you love me (1) with that self-assertion that once you showed, (2) or with real humility and self-abnegation? (b) (he replies) I love you, I love you, according to your own estimate of my love, (c) (answer) then you are fitted for service to others in my name.

2) *Verily, verily*, etc. (v. 18), i. e. (a) you are now fitted to feed my sheep, for (b) once, you were self-willed and impetuous, (c) but, from this time on, you will be meek, consecrated to my service, growing constantly into a state of mind in which (d) the time will come when your martyr's death will be the crown of your life of service to the glory of God.

Peter therefore, etc. (v. 21), i. e. (a) v. 20, as this disciple was beloved and confided in by Jesus, (b) Peter, perhaps enviously, concluded that he was to have a happier lot, (c) and *therefore* asked, etc. ; (d) Jesus does not indulge this feeling but replies (1) that does not concern you, (2) if he has a happier lot ; (3) one service of me is as important as another, (4) do your work—that is the chief thing.

3. Manners and Customs :

- 1) *girdedst* (v. 18), follow out hint of manner of wearing clothes.
- 2) *saying went forth* (v. 23), note method of communication among early believers.

4. Historical Points :

- 1) Is this scene recounted (a) chiefly to narrate Peter's restoration, or (b) to teach the characteristics, duties and obligations of Christian workers ?
- 2) look up the traditions relating to the future career of Peter and John.

5. Literary Data :

- 1) *Lovest thou me* (vs. 15-17), (a) cf. marg., (b) any difference of meaning intended ?
- 2) *should not die* (v. 23), (a) did he die ? (b) if so, why not mentioned ? cf. CBJ.
- 3) Consider (a) whether this chapter is (1) an original part of the Gospel or (2) an appendix, (b) whether written by the author of the Gospel or added later, (c) the purpose of the chapter as related to the Gospel.

6. Review :

Having mastered the re-examination, the student may review 1 and 2.

4. Religious Teaching : *The Master wishes each of His followers to recognize all kinds of service to Him as legitimate and useful and thus "give himself up to His will in cheerful, exact, habitual obedience, deeming all his orders wise, acknowledging His right to dispose of us as He pleases, content to serve Him in a little place or in a large one, by doing or by suffering, for a long period or a short, in life or by death, if only He be glorified."*

§ 3. Chapter 21 : 24, 25.

1. The Scripture Material :

- 1) V. 24. This is the disciple who testifies and wrote this—and we know that he testifies truly.
- 2) v. 25. The world would hardly be large enough to hold the books, if the other deeds of Jesus should all be written.

2. The Final Notes: The beloved disciple is the one who wrote this book of his own testimony.

We know that his testimony is true.

Should all that Jesus did be written, the world could not contain the books.

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *This is the disciple* (v. 34), i. e. the beloved disciple to whom reference was just made.
- 2) *beareth witness*, how ? (a) by word of mouth, or (b) as written ?
- 3) *we know*, who ? (a) the writer, or (b) others, friends or readers ?
- 4) *would not contain* (v. 25), in what sense ?

2. Literary Data :

- 1) Study the views held as to the relation of these views to the Gospel as a whole.
- 2) *this is the disciple* (v. 24), (a) note the reference to the "beloved disciple," (b) recall the scenes in which this disciple is referred to, (c) observe the fullness of detail in these scenes, (d) note the claim made here, (e) grounds for regarding this disciple as identical with John the apostle.

3. Review :

The student may review 1 and 2 as directed.

4. Religious Teaching: *What Jesus did by his presence, words and work,—what He has done and is doing, may well be the theme left with us as we close our study. One question may be added—What am I doing to broaden and deepen His work ?*